

THE  
ADVICE  
OF A  
PARENT  
TO HIS  
CHILDREN  
AND

Childrens Children  
for Ever.

---

London, Printed 1674.



THE  
ADVICE  
OF A  
PARENT  
TO HIS  
CHILDREN

AND  
Children's Children  
for Ever

London, Printed by J. Smith, 1794.

66

P

A

)

I

2

17

th

66





THE  
PROLOGUE  
OF THE  
AUTHOR  
TO HIS  
CHILDREN.

**R**Ebeckah took fair  
cloathes to cloath Ja-  
cob but they were E-  
sau's, Gen. 27. 15, 17,  
27. and the cloathes that I have  
provided for you my Children in  
this Treatise are fairer, for they  
are the garments of that Elder  
A 2 brother



## The Prologue.

brother the Son of Righteousnes;  
wherefore put them on joyfully  
upon natures roughness, and co-  
ver your nakedness therewith,  
that God may bless you, then you  
shall be more pleasant unto God  
than the pleasant meat and bread  
was to Isaac, that Rebeckah had  
prepared, & you being thus cloath-  
ed then as Jacob came near & kis-  
sed his Father and obtained the  
blessing: So do you graciously and  
humbly draw near and kiss that  
Son of righteousness, and doubt  
not but God will smell the savour  
of his garments, and bless you.

NOW





NOW MY  
Parental-Advice  
is,



Ear, O ye Children,  
the instruction  
of a Father, and  
give ear to learn  
understanding ;  
for I do give you  
a good Doctrin,

therefore forsake ye not my Law.

Wisdom is the beginning, Prov.  
4. 7, 8, 9. get *Wisdom* therefore, and  
above all possessions get understanding,  
exalt her and she shall exalt you, and  
she shall bring you to honour, if you  
embrace her she shall give a comely



ornament unto your heads, yea, ~~he~~  
 shall give you a Crown of glory: this  
 wisdom, Children, is the Word of  
 God which let your hearts hold  
 fast and never forget, neither decline  
 from it, keep it in the midst of your  
 hearts, for you are dead without it:  
 for your obtaining of this wisdom,  
 know you, *that the fear of the Lord*  
*is the beginning of wisdom, Psal. 111.*  
*10. for he shall bless them that fear*  
*him both small and great, Psal. 115.*  
*13. Observe you then, that Cornelius*  
*is reported in the Word of God to*  
*fear God, Act. 10. 2. for it is said*  
*he was a devout man, and one that*  
*feared God with all his household; let*  
*this example be your instruction*  
*and continual guide, and then be*  
*assured that you shall have the fear of*  
*God, and for your giving of your*  
*selves in holy devotion to the Lord,*  
*let me obtain of you (as the chiefest*  
*honour that you shall honour me*  
*your earthly Father withal) that*  
 you



ou be very careful to observe the instructions following; that as the children of Israel made all the work of the Tabernacle, according to every point that the Lord commanded Moses, Exod. 39. 42. So you my children, yea, and your childrens children, for ever, may have diligent hearts to observe that Book in every point as consonant to Gods Book, and then your Lot is fallen in a good ground, and you have a goodly inheritance.

As God in six dayes did the work of Creation, and they are all testified by the holy Spirit to be very good: so do you the works of the six dayes, but yet take good heed that your good consciences tell you, that they be good: Now that you may worthily perform the six dayes works, and also sanctifie the seventh dayes, know you, that if you live out of a calling, you live out of



Gods protection, and therefore you must have a double calling, general and particular calling; the general calling is, your holy service to God even that devotion of *Cornelius*; your particular calling is, the profession you shall approve of after you have earnestly prayed unto God, to direct you in some fit calling: for as *Cornelius* devotion was his general calling, so he was a Captain which was his particular calling; for of necessity you must have a double calling, the first being the general calling of Christians by which we perform worship to God and duties of love to men, the second being a particular calling wherein according to our gifts we do service to men in some function either pertaining to the Church or to the Common-wealth, and the first of these must be performed in the second, and the second in and with the first, like the appearance to *Ezekiel*,

Ez  
in  
you  
sea  
anc  
you  
my  
of  
is  
we  
pli  
ob  
  
bet  
anc  
Spe  
wh  
tha  
and  
the  
defi  
be  
wh  
rest  
shre



*Ezechiel, Ezech. 1. 16.* one wheel in another wheel: for alwayes let your general calling in the six dayes season, be the beginning, middle, and end of all your endeavours in your particular calling: and you must first and last seek the *Kingdom of God* with ardent desire, for that is the *Salt* that shall savour all your works: for your cheerful accomplishing of your six dayes works observe these things:

First, Every of these six dayes before you arise out of your bed, and before any wordly Thought, Speech or Action be entertained whatsoever, forget not heartily to thank God for your rest that night, and for bringing of you in safety to the beginning of that day, humbly desiring his gracious protection, and be not like to many travellers whose first speech is after their sweet rest, about feeding their horses, or themselves, as if their Souls were



not to be fed first: nor be like others whose first thoughts or words, after their comfortable sleep, is about *Gaines*, *Dignity*, *Pleasure*, or other occasions, as if there were any gain or dignity comparable to the gaining or dignifying of the Soul.

Secondly, In your arising and making ready continue some holy meditation: or if you speak, let your conference be of Gods merciful preservation of you, or some holy speech; and by all means as much as is possible, keep out all worldly thoughts, speech or works, till you have solemnly read two or three Psalms, and a Chapter in the Bible, & prayed with all reverence, and that being devoutly done, go on with your particular calling with all diligence: but yet in all your works, still retain a heavenly mind, and that assure your selves will sweeten your labours, for in  
the



ne works of your particular calling it may be all things will not prosper to your desires, but some cross may happen; yet if that *savory Salt* be cast among your works, doubt not of prosperity: for it will be as powerful as *Elisha's Salt*, *wherewith he healed the barrenness of the ground*, 2 Kin. 2. 21.

Thirdly, When your dinners, and Suppers are; before and after every dinner, and supper, let a Chapter be reverently read: and then after, before your going to bed read two or three Psalms, and a Chapter, & pray with all reverence, and after that let no Worldly thought or imployment enter into your minds, but go to bed continuing some holy meditation or conference till you sleep: so that let Prayer and holy Meditation dayly open and shut the doors of your hearts, and then *as the Lord set the Cherubims and the blades of a sword*  
shaken



*shaken to keep the way of the tree of life, Gen. 3. 24. so will the Lord set his Angels over you to keep you in all your wayes.*

Fourthly, When God shall give you any Family, fail not that they be present at these Psalms, and Chapters, and Prayers, and every night after the Psalms and Chapters read, examine them what they remember thereof, and after you find them to be growing more and more in understanding, then let them not only remember, but tell some Doctrine thereupon and make some Use thereof.

Fifthly, In your reading begin the old Testament and read that one day, and the next day begin the New Testament and that day read that, and so daily proceed on till you come to the end of both Testaments, and then begin again and so to the end, until your lives end: and in reading the Psalms  
begin



egin them and read to the end al-  
 wayes; and some evenings it may  
 be your occasions will serve that a  
 Psalm may be Sung with your Fa-  
 mily, which occasion I advise you  
 often to entertain, so as it be per-  
 formed with *Dauids* spirit, but be  
 careful that the sweetness of the  
 voice or tune transport you not, for  
 that is a fearful sin: for as in your  
 Prayers you must be careful that your  
 thoughts or any thing be not disturb-  
 ed, but that your hearts and minds  
 be wholly on God, so in your singing  
 you must set a diligent watch over  
 your thoughts and ears, that you  
 may sing the Lords Songs, only to  
 the Lord, with all holiness, with  
 all your hearts and minds. And  
 for that it may sometimes happen  
 you shall fail in reading these Chap-  
 ters at dinner or supper, yet the  
 next day or some fit time regain  
 them: know ye also that after  
 your first sleep, about one or two  
 in



in the morning, half an hour or an hour will be much advantageous unto you for Prayer or Meditation: for then the World, that *granda enemy* of your Souls sleepeth, and then your eyes, ears and hearts have not such full provocations to sin, and therefore the fittest time for every true *Jacob* to wrestle for a blessing from God: such was the love of *David* to his God, that at midnight he would rise up to give thanks to God, *Psal.* 119. for, did the shepherds keep watch by night because of their flocks, *Luc.* 2. 8. and shall not ye sometimes in the night, watch because of your Souls? for by this means as the Children of Israel went by day and by night towards the terrestrial Canaan, *Exo.* 13. 21. so ye shall walk by day, and by night towards the Celestial Canaan. And albeit you are allowed six dayes to work in; yet forget not that in your labours there be dayly often  
 serious



erious ejaculations, as thus, O  
 bless me Lord, O when shall I be  
 ingry with sin; or thus, O let my  
 Soul be precious in thine eyes, or  
 such like short cryes, which will  
 testifie your longing after God: for  
 assure your selves there is but a  
 cold devotion in you unless your  
 hearts indite many of these cryes,  
 or the like. Know you also, that  
 unless you find an hunger and  
 thirst even in the six dayes after one  
 Sermon at least (if it may be gotten)  
 you are but *like-warm Christians*;  
 for will you walk six dayes in the  
 strengtb of the *Manna* you gathered in  
 the *Sabbath* before, and that among  
 so many wicked men and lewd oc-  
 casions? if you will and desire so  
 to live, fear lest the *Manna* you  
 gathered, be putrified, or rather,  
 that you gathered none: for be you  
 resolved that if any *Manna* be in the  
 golden Pot, *Heb. 9.4.* even in your  
 pure hearts, you will long and thirst  
 for



for more Manna, yea, your heart will not say with the Church of the Laodiceans, Rev. 3. 17. I am rich and increased with goods, full on Gods graces, and have need of nothing; for all well affected hearts know, that they are wretched, and miserable, and poor, and blind, and naked, and therefore cannot quietly rest satisfied all those six dayes, without some addition to the former Manna, or at least for the strengthening of them: but it may be some of the ungodly will tell you, that every one must follow their labour on the six dayes, and that there is no place in the Scriptures, that proveth that there should be any resort to Sermons in the six dayes: but for your better satisfaction herein, observe those ungodly ones that thus object; if they will not spend more time in hunting, bowling, company or some pastime, and yet they think that

is  
in  
th  
ob  
56  
Se  
ter  
Pr  
ma  
ver  
Ch  
and  
wh  
for  
our  
day  
swe  
shall  
day  
can  
or



t no hindrance to their dayes  
 work, yet will one hours hearing  
 of the Word of God so much of-  
 fend; *O fearful blindness!* but let  
 us pray that God may in his good  
 time anoint *their eyes with eye-salve,*  
*that they may see,* Rev. 3. 18. and  
 observe you these places, Luk. 23.  
 56. for proof of your resort to a  
 Sermon in the six dayes, for if af-  
 ter the *Jewish Sabbath* and there  
*Precise Rest*, according to the Com-  
 mandment, the very next day di-  
 vers desirous to expresse their love to  
 Christ, lay all other business aside,  
 and this is in Gods book recorded;  
 why shall it not be as commendable  
 for us? if not the next day after  
 our Sabbath, yet the third or fourth  
 day after, to bring our hearts as  
*sweet odours* to our Lord God: for  
 shall not the Women that early the  
 day after the Sabbath, Luk. 24. 1.  
 came to the Sepulcher condemn us?  
 or shall not those two that went  
 the



the same day to *Emaus*, Luk. 24.  
 and conferred of Christs resurrection  
 condemn us? or, shall not Christs  
 sermon made to them that day  
 condemn many preachers that make  
 no conscience to preach on any of  
 the six dayes? It will be no sufficient  
 answer, that the first day is the Lords-  
 day, for doubtless when the Wo-  
 men brought their *Odours*, it was  
 not then ordained by the Apostles  
 to be the Lords day: also if when  
 Peter and other Disciples, in the  
 six dayes went a fishing, Christ so  
 narrowly that day tryed Peters love,  
 Joh. 21. 15, 16. shall not one hour  
 in the six dayes be as fitting for us,  
 to shew that we love the Lord, or  
 to try our love to his Majesty? and  
 St. Paul preached till midnight  
 Act. 20. 9, 11. on the Lords day,  
 and then also celebrated the Lords  
 Supper, and I think Philip Preach-  
 ed to the *Eunuch* upon one of the  
 six dayes, and David a King, that  
 in



11 probability had business dai-  
 yet did he praise the Lord seven  
 times a day, and very like some of  
 these times was at publick Prayers  
 or Sermons, and are we commanded  
 to exhort one another dayly lest any  
 be hardened through the deceitfulness  
 of sin, Heb. 3. 13. and yet shall we  
 not meet every third day to learn  
 from the Preacher wisdom, how  
 to exhort worthily? Know you also  
 that I would you should sometimes  
 in the six dayes frequent Prayer in  
 the Church where you are dwelling  
 if you may with convenience, for al-  
 beit private Prayers are much to be  
 regarded, yet publick Prayers are to be  
 preferred, not that they be holier, but  
 for that the Assemblies in the Church  
 are commonly greater than private As-  
 semblies, & the cry to God the grea-  
 ter and stronger, as also your good  
 example of coming to Church may  
 occasion others to come also.

6. You may not forget that  
 whensoever



whensoever you are to eat or drink  
 you do reverently pray to our God  
 before you partake thereof, and  
 praise him after, I mean not that  
 your Childs grace should serve a-  
 lone too too much used, but do  
 you or some other perform it gra-  
 ciously with understanding, and  
 then your child may second it if  
 you will: and take heed you be  
 not ashamed to do it, fearing God  
 will be ashamed of you: and while  
 you are partaking thereof take  
 some occasion to speak of some  
 good matter that may glorifie the  
 great Creator that in his mercy  
 hath provided the Creatures for  
 your use; be not like them that  
 cannot eat unless they have a *Fool*  
*natural* or *artificial* to make them  
 merry, or some other, to jest at  
 some deformity, as willing to  
 make him a fool, or to cast some  
 aspersions, for it is the great mercy  
 of God, that such turn not fools  
 that



dare to sport themselves at the  
 gments of God ; this is not to  
 er their nakedness, worthy to be  
 ied by good Christsians, but like  
*Cham*, Gen. 9. 23. to laugh at infir-  
 mities ; were they good *Shems* they  
 would certainly cover such naked-  
 ness and would not see or observe  
 it, but with humbleness of mind,  
 and earnest praises to our holy Ma-  
 ker that made them not so : but  
 if you happen to eat with such *Hams*,  
 as it will be your lot too often (I fear)  
 yet smile not with them at any jests,  
 tales, or sports made of or upon  
 any, but let your countenance be  
 sad, that such may discern you ap-  
 prove not thereof : And if you  
 meet not with any *Cham*, yet very  
 likely you shall not fail of one *Ziba*,  
 that will discourse against the credit  
 of some one or other, yea common-  
 ly against good *Mephibosheth*, 2 Sam.  
 16. 3. this too too usually is the  
 fearful *Musical-table-talk* ! but a  
 sad



sad countenance is profitable  
 such Zibaes : if you know any good  
 report or vertue in such as are thus  
 disgraced, then take occasion to  
 speak thereof, or if you know not  
 the party, yet when fit time is,  
 you may say; the credit of every one  
 should be precious till it be disgraced  
 by one sworn witness at the least : but  
 if at Table you meet not with any  
 Ham or Ziba, yet ten to one, you  
 shall hear that holy Rule of Gods  
 Word broken which saith, Eph. 5.  
 3, 4. Let no filibiness, nor foolish  
 talking, or jesting be once named a-  
 mongst you, as it becometh Saints, but  
 rather giving of thanks. For in these  
 dayes at feasting or eatings, those  
 talkings or jestings must be the Fid-  
 dles or Sauce : and if Gods Spirit  
 should be followed, namely, that  
 no corrupt communication proceed out  
 of your mouths, but that which is  
 good to the use of edifying, that it may  
 minister grace to the hearer ; O what



wonderful feast were that ! would  
 t many pratlers, flccrers, jesters  
 t for want of utterance of that  
 rade? nay, would not many that are  
 in place and of good years, much  
 grieve, that wanton, or idle speech  
 should be banished ? but these and  
 such of this rank belike know not  
 how to *rejoyce in the Lord*, for had  
 they truly tasted that *Honey*, it  
 would have cleared their eyes more  
 powerfully, than the *Honey* did  
*Jonathan's*, 1 *Sam.* 14. 29. and  
 they would with a perfect hatred  
 detest to traduce any in speeches, or  
 corrupt any by their unseemly be-  
 haviour, or to taunt, or jest at any  
 person, or at any infirmity, or slip  
 whatsoever : but (*Children*) I wish  
 that these abuses were only at meals  
 or table-talk, hoping then that if  
 they conferred of better matters at  
 their other meetings, it might in  
 time, by Gods blessing, reform their  
 table meetings also ; but alas ! all  
 meetings



meetings with such are alike ; for their tongues are as *Arrows* to shoot at the credit of others, or as *Poyson* to corrupt others, and if they go or ride, they will get some good companion (*falsly so named*) to storry out that journey ; and observe this well, that too too many even of the graver sort are much delighted with that godless company, yea, and will themselves make much mirth at jests that often trench upon the credit of others : but I say to you as *Paul* did to the *Ephesians*, *be not companions with them*, and if you travel, have in your company such as may not grieve the holy Spirit of God : and strive when you journey often to meditate of God, and his works, and of Christ, and his merits, of the Holy Ghost, and his wonderful working in you, and strive to bring your thoughts hereunto, and these will be true *Companions*, and will go with you to the



the Judgement seat ; whereas these  
jesting companions will then appear  
*miserable*, without hearty repen-  
tance.

And now would I direct you for  
the seventh day which is the *Lords-*  
*day* ; but what tongue is able to de-  
clare sufficiently how this day is to  
be sanctified in every particular ? I  
dare not presume to do it, nay, I  
cannot do it ; yet some direction  
will I set down for you (my childrn)  
heartily desiring our gracious God  
to give you understanding hereof  
in some good measure, and reverent  
hearts willing to perform it ; for  
assure your selves that your not hal-  
lowing, and reverently sanctifying  
of this day, *doth curse all your labours*  
*on the six dayes* ; for if your under-  
standing, memory, will, and affe-  
ctions, be not diligently on the  
Lord this day attending, then they  
B shall



shall not prosper in your particular calling: but before I shew you what you are to do on the Lords day in the morning, I advise you to prepare your wedding garments on the saturday after dinner; for every seventh-day is a Marriage-day; wherein we are to be married to the Lord, and it is the Lords-day, for that he rose that day, and therefore if you mean to rise on the Lords-day, it is fit to have your garments ready over night; and then fold up all your worldly thoughts, and business till the Lords-day is past: and as the banderchiefe that was upon Christs head, Job. 20. 7. lay not with the linnen cloathes, but wrapped together in a place by it self; so let all worldly affaires, and thoughts be wrapped by themselves till the munday. And that you may do this, fail not to dispatch all your worldly business, by two or three of the clock on saturday after

ter



dinner, or as soon as possible  
 you may, and often call to your  
 mind that the Lords day must be  
 your delight, Isa. 58. 13. to con-  
 secrate it as glorious to the Lord,  
 not doing your own wayes, nor  
 seeking you own will, nor speak-  
 ing a vain word, which assure your  
 selves will be a very hard work to  
 perform, unless you begin to pre-  
 pare the saturday: For how can  
 you be ready early in the morning  
 without a preparation? mark there-  
 fore the women, Luk. 23. 55, 56.  
 that prepared odours, and ointments  
 for Christs body, and came early  
 to the Sepulchre on the first day of  
 the week: for if you shall continue  
 your work till nine or ten on satur-  
 day-night, and so weary your selves,  
 what hope is there but that you  
 will be either weary or sleepy in the  
 morning? O remember Joseph,  
 Gen. 41. 14. who changed his ra-



men when he was to come to *Pharaoh*; and how much more should we change from our worldly affections and put on holiness to meet the *King of Kings*? And if the *Israelites* sanctified themselves before the Law was to be published, *Exod. 19. 14.* how much more should we be sanctified before the joyful *law of liberty* be preached unto us? wherefore I charge you fail not of this preparation on the saturday, and that with all reverence, and let it not be forgotten amongst your meditations then to meditate, and that in humility, how unworthy you are to live till the morning to be partakers of the *Manna*, and forget not that your earnest desires are, that the *Preacher* may speak to your Conscience and as near as you can, call your sins to remembrance, and earnestly repent of them, that the Lord of the Sabbath may find your hearts prepared for his grace.

The



The Saturday being thus passed  
 over, on the Lords-day rise early;  
 as *Mar. 1. 35.* and make it not a  
 day of sleep, or of ease or idleness :  
 for *Hezekiah* the King, *2 Chron.*  
*22. 20.* arose early and went up to  
 the house of the Lord : and *Abraham*  
*Gen. 22. 3.* arose early when he went  
 to offer his Son, and great reason  
 you should rise more early on the  
 Lords-day than on any of the six  
 dayes; for the Lord hath but one  
 day in seven, and this one day is the  
 eternal Sabbath also : these six days  
 must end, but there shall be a Sab-  
 bath for ever, and this day is put a-  
 part for the Lords service, and the  
 true and sincere service on this day  
 maketh all the week after blessed :  
 and spend you this day of dayes  
 zealously, and conscionably, and  
 then doubtless God will so direct  
 you that you shall not mispend  
 the rest of the week ; and if *Joshua*



arose early in the morning to find out  
 one sin of Achan, Josh 7. 16. how  
 early ought we to rise to find out  
 those many sins we have committed  
 the week before? or at least if we  
 cannot call many of them to minde,  
 yet we must with all diligence re-  
 member particularly so many of  
 them as we can, and then for the  
 rest, desire heartily our God for  
 Christs sake to forgive our secret  
 and unknown sins: if this hath ob-  
 tained v:z. your early rising on the  
 Lords day, then next observe Cor-  
 nelius example, who waited for  
 Peter, Act. 10. 24, 33. and had  
 called together his kinsmen, and  
 special friends, and at Peters com-  
 ing they were all present to hear all  
 things, that Peter was commanded of  
 God; so do you prepare your selves  
 with your kindred, and family,  
 that you may be ready at morning,  
 and evening Prayers on the Lords  
 day,



ay, and that at the beginning  
 of Prayers you may joyn with the  
 Church in the confession; that  
 you having with the Congregation  
 heartily and humbly confessed your  
*erring and straying like lost sheep*, the  
 great shepheard of your souls may  
 find you out, and that you may de-  
 part from the Church with the  
 grace or peace of God; and beware  
 you depart not from the Church  
 till Prayer be fully ended, and there-  
 fore if any child be then baptized,  
 attend it with great reverence; and  
 pray fervently for that spiritual  
 washing, and gracious new birth,  
 that you may with it be heires of  
 eternal salvation; and be not like  
 those that will prophanely then de-  
 part from the Congregation, or if  
 they be then present will be idle, or  
 talk of business: O these be not  
 yet well learned, to rejoyce when  
 the Church of God is enlarged by



the addition of blessed Infants, nor then to take just occasion of true humiliation, for violating their vow in Baptism, which every one of us have fearfully broken, whereof the Baptism of Infants in an excellent remembrancer.

So also if you live where there shall be any Ordination of Ministers; O be not absent, but pray ye heartily that our good God may bless and sanctifie them: and at Sermon be also ready to hear with all diligence and reverence. Be careful not to live in that place where there are not two Sermons on the Lords-day. O let not the goodness of the Country, or of your living make you forget the sarnels and sweetness of the Lords Word; for in miserable case are those people that every Lords day have not one Sermon at least; but I charge you let not one Sermon content you if possible you may



may have two; but before you come  
 to the Temple to Prayers or Sermon,  
 you may not forget to Pray with  
 your Family: and that you come not  
 rashly, or without reverence into  
 Gods house, and that you and your  
 Family, and all the congregation,  
 may in the uprightness of your  
 hearts, offer your selves willingly  
 to the Lord, and be careful you  
 approach not Gods Temple with new  
 fashions glittering, that may cause  
 distraction, or gazing: and bring  
 not little Children for play games  
 there, nor any dog, for Christ, *Job.*  
*2. 15.* whipt out the Ox & the Sheep  
 provided to be sold for Sacrifice, and  
 therefore very like the Dog had been  
 whipt thence, or rather his Master.

After you are returned from Ser-  
 mon you must not omit to have  
 your household together to examine  
 them what they remember thereof,  
 as also what they remember of the



Psalms or Chapters that were re-  
 on the Lords-day, and still be min-  
 ful of *Cleophas* and his *Companio*.  
 Luk. 24. 18, 27, 35, 36. that went  
 to *Emaus*, to whom when Christ  
 had interpreted the Scriptures they  
 forgot them not, but they told it  
 to the Disciples afterward, and  
 mark seriously what followed, *even*  
*Jesus himself stood in the midst of*  
*them as they spake it*; O who will  
 not then repeat a Sermon amongst  
 his Family? for assuredly if it be  
 done in love to the Word, Christ  
 Jesus will be *in the midst of you*;  
 but before you presume to make a  
 repetition of the Sermon, forget  
 not that a short Prayer be first made  
 that God will bless the Holy Word  
 that you have heard, and that he  
 will be pleased by his Spirit to  
 bring it again to your remem-  
 brance, that it be not as *Nebuchad-*  
*nezzars Dream*, Dan. 2. 5. which  
 be



*be had forgotten :* and when you  
 have ended the repetition, then sing  
 some *Psalms of David* fitted as near  
 as you can to that Sermon, or some  
 principal point thereof; and that  
 your repetition may be the better,  
 let one or two of your family take  
 notes in a *Table-book* or otherwise,  
 but yet let not the notes be used till  
 you have first seen, and tryed what  
 every one of your family remem-  
 breth; *for alwayes practise your me-*  
*mories first, and then after second*  
*them by the notes :* this repetition  
 among your family, I advise to be  
 again in the midst of every week,  
 fearing else that worldly occasions,  
 or that envious one Satan will steal  
 away much of that immortal seed :  
 and fail not often to be a reverent  
 partaker of the *Lords Supper*, and  
 strive there to dwell if possible  
 where it is frequently used : for if  
 you hunger after it but *quarterly*, if  
 with



with *conveniency* you may have a  
 oftner, assure your selves your ap-  
 petite is greater for the World than  
 for the Lord ; and then I fear once  
 at *Easter* will as well satisfie your  
 hunger, as if you performed it *quar-*  
*terly* ; for, take my word that those  
*quarter-christians*, that are well plea-  
 sed with *quarter-Sacraments*, are  
 but Saints for an *Easter-morning* ;  
 and whatsoever be the Preacher, al-  
 beit but mean in gifts, yet fail not  
 to be very attentive, for assure your  
 selves if you hunger and thirst tru-  
 ly for the Word, an humble heart  
 will make profitable use of it ; and  
 resolve with your selves that if you  
 reap not any profit thereby it was in  
 regard of some pride in you, or  
 some scorn to the person, or cold-  
 ness in your devotion ; I speak not  
 this as approving such Divines with  
 the worthiest, knowing that all *Da-*  
*vid's Worthies*, 2 Sam. 23. were not  
 of



like excellency; and know this  
 that when you shall upon some ex-  
 traordinary occasion have no Ser-  
 mon on the Lords-day, or have a  
 Sermon by an unworthy labourer in  
 Gods Vineyard, it is either for your  
 trial, or to whet your desire, that  
 perhaps formerly had lost the edg,  
 or that you may pray constantly a-  
 gainst the *famine of the Word*, or ra-  
 ther for your sins, or some just  
 judgment of God to awaken you:  
 and if it happen that the Preacher  
 will needs *blazon* his Sermon with  
 an unknown language unto you, or  
 that he be a good Preacher and  
 lewd of life, yet let not that hinder  
 your devotion, but make as profi-  
 table use thereof as if an Angel, nay,  
 Christ himself had preached: for  
 you come not to amend his Sermon  
 but to amend your selves thereby, and  
 let your remedy be to pray to God  
 that there may be men of uncorrupt  
 life,



life, and those that with Paul Cor. 14. 19. had rather speak in the Church five words with understanding, that he might instruct others, than ten thousand in a strange tongue: and observe this, that if a Blazer preach not for preferment, but of conscience, he may in time be of Pauls mind; wherefore pray and expect with patience, and see if any in their Sermons speak against Puritans, or any thing that crosseth your opinion, let it not cause you to lose the benefit of his Sermon; but conceive that it concerns Puritans that stand upon their purity and despise others, for there were a sect of Hereticks called Puritans, God forbid you should be any of them; but let not that abate your edge to live holily, nay, let it more and more increase it: for to be pure as the Lord is pure, and holy as he is holy, you must endeavour.

When



When you have diligently heard  
 the Word of God preached, and  
 carefully repeated the same with  
 your Family, yet want you then the  
 chiefest thing of all, which is an  
*Application* of it to your self in an  
 holy fear ; for as you went to *Sermon*,  
 so now the *Sermon* must come to you,  
 for unless you shall sincerely examine  
 your own hearts, and that without  
 partiality even of that you have lear-  
 ned, and accuse your selves if there  
 be cause, as questionless you shall  
 find your selves guilty, if in humili-  
 ty you apply it to your souls, assure  
 your selves the Word will not profit  
 you, as *Heb. 4. 2.* unless it being  
 mixed with Faith, you make a seri-  
 ous application of it to your souls :  
 Oh we are ready to say with *Saul*,  
*1 Sam. 15. 13.* we have fulfilled the  
*Commandment of the Lord* ; yea,  
 and albeit the Preacher touch us by  
 some apparent circumstance, yet  
 we



we will excuse it, as when *Samuel* said to *Saul*, 1 Sam. 15. 14, 15, 16. *what meaneth the bleating of the sheep* the answer was ready *they were spared for sacrifice*; nay, when *Samuel* replied that he had done wickedly, *Saul* even then justifieth himself to have obeyed the voice of the Lord; so that *Samuel* must make a reply that he is cast away from being a King, before *Saul* would say *I have sinned*; so hard a thing it is to apply the Word preached to our sin. Wherefore when the Preacher hath spoken against Usury, &c. that common devourer, examine your own hearts privately, if you have either taken or given to Usury, or if you have not been willing that there were no Law of God, nor check of Conscience against Usury, that you might harden your hearts against those that want, and be idlers in the Common-wealth,  
only



only in making obligations for security, for use, or whether by your hardness of heart you have occasioned any to take money upon use to pay your debt, which fitly you might some longer time have forborn, or have not upon fit security lent your money which you ought to have spared to have kept him from the Usurers gripe, or made some hard bargain for land, lease, or goods, which turned to the great hindrance of the party and have not eased his burthen as was expedient, so that he must double his misery and fall into the pit of the Usurer to satisfy your merciless hunger: and if you find any of these or the like, as I charge you to search, yea, to sweep your hearts to find them, and that at such or the like times, when like Nathaniel, Joh. 1.50 you are meditating under the fig-tree, or in some private place, and having found



found your selves guilty, say the  
 in the presence of your loving Go-  
 to your soul as *Nathan* to *David*,  
 2 Sam. 12. 7. *thou art the man*, and  
 then with him confess thy sin and  
 make full restitution thereof freely,  
 and heartily; and often meditate  
 on *Psal.* 15. So if the Sermon was  
 against pride, fail not to apply it to  
 your selves and examine your selves  
 if your *apparel*, or any others whom  
 you cloathe, have not at any time  
 been superfluous or overcharge-  
 able, either beyond your degree,  
 or beyond your purse, or else so  
 much, that you have not spared  
 for the poor, or that you have boast-  
 ed of your cloathes, or esteemed  
 your selves the better only for them,  
 or not regarded others, or have not  
 often humbled your selves, when  
 you have beheld the necessity of  
 cloathes to cover their nakedness.  
 And as these and many more are to  
 be



be recollected concerning your outward behaviour, so you must examine your pride of heart in respect of Wealth, Learning, Friends or dignity, nay, whether you are not Pharisaically boasting or esteeming of your selves above others for your fasting, almes, and the like, for you must not be *high minded*, Rom. 12. 15. but make your selves equal to them of the lower sort, and in *meekness of mind* every one of you, *esteeming others better than your selves*, Rom. 13. 15. And thus for all sorts of sins that the Preacher shall speak against, do you in great reverence take it home to your own souls, as a warning from God, and conceive it to be a message from the Lord, and by no means or occasion forget to ransack your hearts, and charge your memories with your sins, that the Word may pierce into the secret of your heart: and as you are  
to



to search your sins, so when there is the sweet message of the sweet promises of joy or peace, then also recount the blessings and mercy the Lord hath done for you, and be as large in that examination, for if you *Preach* not as reverently and earnestly to your own hearts, and souls, as the *Preacher himself* preached to you, yea unless you make a particular application and turn his general *Instruction* and *Teaching* to be particular, and as spoken to yourselves, never expect any true profit by the Word of God.

After evening Prayer and before you go to your rest, follow the order of Prayers and Chapters, as in the week-dayes; but yet with some more addition, and not omitting to remember shortly amongst your family, some notes learned that day, and chiefly such notes as may  
beat



seat down those sins that are most frequent amongst your household. I purpose not to set you a *set form of Prayer*, but exhort you to labour earnestly for knowledg in the Word of God; and having obtained some growth therein endeavour in all humility to pray of your selves: and our good God seeing your holy desire, will doubtless bestow on you in his good time a fit talent; and as the gift of Prayer is excellent, so will not the Lord give it you if you desire it for ostentation; wherefore for your obtaining thereof, use these few directions:

1. Use not suddain and hasty Prayers without premeditation, keeping that divine rule *Eccles. 5. 1.* *Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God:* but yet know that this hinders not those *Ejaculations* or *short cryes* aforesaid, for every good heart



heart is ready to indite them : as death cannot come suddainly t the godly, for that he is still dying so these *ejaculations* or *short Cry* made in humility, cannot be rash, whilst that the heart of the holy man or woman is walking with God.

2. Be perfect in these or the like good rules, whereon your Prayers should be usually grounded : as, First, confess your sins ; and by no means omit those that your selves, or your families are most given unto, those *raigning sins* : yet so as not noting any one person particularly ; and let it be a chief care privately to mark your own sins, and the sins of you household, that you may the better pray against them, both in your meetings of your Family, and in your private Prayers ; and then in your private closet prayers shew to God your sins, and *swellings and sores full of corruption* : wherefore



at peoples sins more particularly,  
 and if there happen any Blasphemers  
 or notorious sinners in your family,  
 then forget not Job that sanctified  
 his Children, Job 1. 15. nay, al-  
 beit you know it not, yet mark Job,  
 it may be my Sons have Blasphemed;  
 so that once every month at least  
 rise early, of purpose to make the  
 more solemn confession; but if it  
 be a notorious known sin, sleep not  
 upon it, but like Joshua, Josh. 7.  
 19. to Achan, make the party con-  
 fess it by fair means if possible, and  
 then joyn all in prayers; and that  
 your confession may be full, be well  
 acquainted with the wounds and  
 sores of your souls, for assure your  
 selves, if you will be studious of your  
 sins, you shall find your whole head  
 sick, and the whole heart heavy, as  
 Isai. 1. 5, 6. and that from the sole of  
 the feet to the crown of the head, there  
 is nothing whole therein, but wounds,  
 swellings



*swellings and sores full of corruption*  
 wherefore be well acquainted with  
 confessions daily, and most solemnly  
 before the Sacrament of the Lords-  
 Supper; but yet rest not satisfied  
 with them, but be frequent in read-  
 ing the confession in the *ninth of*  
*Daniel*, and in the rest of the Pro-  
 phets, and be well acquainted with  
 the *evil fruits of the flesh*, Gal 5. 19.  
 and well observe, Rom. 1. 29, 30,  
 31. and those will partly furnish  
 you to see your Spiritual-sickness,  
 sores, and wounds, but yet believe  
 me (Children) all this will not be  
 sufficient for us to express our offen-  
 ces to the quick, unless we are well  
 acquainted with the *Ten Command-*  
*ments*, and also understand them in  
 some good measure; for thereby  
 our confession will be plentiful,  
 for assure your selves your hearts  
 are out of measure deceitful, and a  
 general confession will seldom reach  
 to



to the bottom; for Jeremiah never  
 stuck faster, Ier. 38. 6. in the mire  
 in the dungeon, than we stick in the  
 mire of sin; therefore be not Hy-  
 pocritical, but Zealous in your  
 Spiritual search, and be fervent and  
 frequent in particularizing with  
 thine own Soul, so shalt thou find  
 cause to cry out with holy Job, Job  
 40. 4. Behold I am vile, I will lay  
 mine hand upon my mouth: and as  
 he said, Job 6. 3, 4. O that my  
 grief were well weighed, and my mi-  
 series were laid together in a balance,  
 for it would be now heavier than the  
 sand of the Sea: so may we and  
 every penitent say, O that my sins  
 and transgressions were well weigh-  
 ed by me, and laid together in the  
 balance, they then would be heavier  
 than the Sands, a burthen intoler-  
 able: and as you must be large, yea  
 bountiful in your confession, even  
 striving to rip up all that filthy  
 body of sin if it were possible, so  
 C must



must ye then be as ready, yea, skilful in applying the sweet promises of our Saviour, that the burthen of your sins may be eased: for as the Law, if you are skilful in it, will shew your weaknes; so the Gospel will shew you Christ, the end of the Law, not the killing, but the fulfilling end: fail not then to be skilful in both, that as your humble and sincere confession must needs cast you down, so let those many promises of mercy, and examples of pardon recorded, raise you up: and as the Spirit entred into Ezechiel when the Lord had spoken to him, Ezech. 2. 2. and set him on his feet: so let those sweet promises raise you and set you on your feet even with true affections and resolvedness to walk with God: for assure your selves none may so boldly walk with God as the penitent Confessour, I mean not Popish confession, but such



as Peter, Mary-Magdalen, the Publi-  
 an or the Prodigal made. And  
 now (Children) if you be often con-  
 versant in Gods Book, and desire  
 the knowledge thereof, and that  
 his words may be hid within your  
 hearts, as Psal. 119. 11. that you  
 should not sin against his Majesty, then  
 shall you not be wavering in your  
 knowledge, but you will be confident  
 that your good will to please God is  
 only from the Lord, and that neither  
 you will, nor can, without the grace  
 of the Holy Ghost regenerating you, set  
 straight your own crooked nature, nor  
 dispose your selves to the amending  
 thereof; and that you may be cer-  
 tain of your salvation without a par-  
 ticular revelation, and only by Faith  
 rejoycing in that holy care of keep-  
 ing a good Conscience, and endeavour-  
 ing to restrain your ill thoughts,  
 words and works, and yet not with-  
 out doubting sometimes in temptation



and that your *justification* is only from Gods mercy, and grace, procured only by the merit of Christ, and that your Faith is that *alone Instrument* created by the Holy Ghost in your hearts, whereby you take hold of Christ, and that without any preparation of your part, or natural free will: that sin after Baptism and during all your lives, remains in you, though it do not reign in you: that you merit not, albeit you are liberal in good works; and that the meritorious work is only in Christ, and in you only by imputation: that you cannot satisfy for the least *venial sin*, nor for the least temporal punishment due for the least sin, and that Christ is your only satisfaction: that the Bible is an absolute Book to instruct you in righteousness without the addition of any *tradition* whatsoever: that in the Sacrament there is no



version of the Bread and Wine in-  
 to the Body and Blood of Christ,  
 and yet a real presence Spiritually  
 and Sacramentally: that you are  
 not so perfect as that you are able  
 to keep the Commandments, albeit  
 you must endeavour it with all your  
 power; yea, by that holy Bible  
 you shall know that Images are con-  
 trary to the express Commandment;  
 that monastical vows are without  
 warrant; that forbidding of Marri-  
 age is the Doctrine of Devils: that  
 the Pope is no Head or Member  
 of the Church; that there is no Pur-  
 gatory, nor Saint to be prayed to,  
 nor Pilgrimages, nor Reliques to be  
 adored: and that there are only two  
 Sacraments, and no Mass, or  
 Meritorious Fasts, no Meritorious  
 Almes or Meritorious single life,  
 much less works of Supererogation.  
 But what shall I spend time in  
 these and many such unworthy in-  
 ventions? only this I say, O graci-



ous God! for Jesus Christs sake open  
 the eyes of all such as are blinded  
 with these or other prophanations,  
 that in thy good time they may  
 have that holy Bible in more regard,  
 that it may be a glass to the *Papists*  
 and *Arminian* to see their nakedness:  
 and Children, often do ye pray to  
 your merciful God to open their  
 understandings. But now before  
 this small treatise hath been thus  
 far read, it is very likely (Children)  
 that some *Ishmael* Gen. 21. 9. hath  
 been *mocking*, yet let not that dis-  
 courage you; it was *Isaack's* case,  
 and it is a blessed thing for you to  
 be like your great Master, *Matth. 10.*  
*25.* yea, but it may be it is, or will  
 be told you, that these *Prayers, Read-*  
*ings, and Meditations* are too much,  
 or it may be Satan will in malice  
 suggest that this task is too great;  
 But (dear Children) reply and  
 say courageously to these, and all  
 other



other adversaries of this your Fathers chiefest will and Legacy, Get thee behind me Satan, Mar. 16. 23. thou art an offence to me, because thou understandest not the things that are of God : and remember often that these my Precepts are much easier than the Commandments of Jonadab to his Children, Jer. 35. 6, 7, 18, 19. Commanding them to drink no Wine, neither they nor their Sons for ever, nor build House, nor sow Seed, nor plant Vineyard, nor have any, but all their dayes dwell in Tents : and withal observe, what the house of the Rechabites had for the performance of these Commandments, because you have obeyed the Commandment of Jonadab your Father, the Lord of Hosts, the God of Israel saith, Jonadab the Son of Rechab shall not want a man to stand before the Lord for ever; and therefore ( Children ) always let their



obedience be your example, and  
 then doubt not of the like reward  
 to you and your posterity : where-  
 fore if there shall be any suggestion  
 that often your occasions are ex-  
 traordinary or you must sometimes  
 ride very early abroad, or some of  
 your Family, or sit up late : I doubt  
 not but there will be such employ-  
 ments ; but Children can you find  
 out, or follow an *extraordinary for*  
*the World*, or for earthly affairs,  
 and cannot you find out an *extraor-*  
*dinary time for a Heavenly business*,  
 for a Kingdom, for an everlasting  
 Crown ? or have you forgotten  
 your A B C. even the foundation  
 and corner stone of all endeavours,  
 which teacheth you *first to seek the*  
*Kingdom of God* ? Mat. 6. 33. or  
 hath not God so disposed all your  
 works that his Kingdom must al-  
 wayes *first and last* be sought for ?  
 and mark well ( Children ) *Pauls*  
 care,



...e, to preach till midnight, be-  
 ing ready to depart on the morrow,  
*Act. 26. 7, 11.* and communed till  
 the dawning of the day, and then  
 went his journey; so that his jour-  
 ney caused him not to go early to  
 his bed but the contrary:  
 seeing he was to depart, he watched  
 all night for Gods glory: and there-  
 fore if such extraordinary occasions  
 shall make you omit my directions,  
 take heed it be not at the day of  
 Judgement said to you, as Christ  
 said to Peter, *Mat. 26. 40. What could*  
*you not watch with me one hour?* So  
 that I doubt not (Children) if you  
 be careful to perform these Precepts  
 at home and abroad, God will en-  
 able you and bless you: and to the  
 end you may be often conversant in  
 Gods Book, fail not to have some  
 little pocket-book of the *Psalms,*  
*Proverbs,* or of some other parcel  
 of Scripture, wherein if in your  
 C 5                      travell.



travelling or walking you read but a verse or two, yet that may minister some sweet meditation. And if your own hearts, or thoughts, shall murmur against these Rules, then fail not to read the sixth of Deut. 5, 6, 7, 8, 9, and the 11th Chapter of Deut. 18, 19, 20, 21. verses. And as the Lord said to Joshua, Josh. 1. 8, so say I to you, Let not the Book of the Law depart out of your mouths, but meditate in them day and night, that you may observe and do according to all that is written therein: for then shall you make your wayes prosperous, and you shall have good success.

Observations



## Observations by way of Advice.

1. **C**Hildren despise not the counsel of an Inferiour: for Moses obeyed, Exod. 18. 24. Jethro's counsel, and Naaman, 2 King. 5. 13, 14 hearkened to his servants counsel; and Job protested, Job 31. 13. that he contemned not the judgment of his servant.

2. At your meeting with friends, take some opportunity to talk religiously, endeavouring to avoid idle-tale-talks, and jests, too too much used even by grave persons, observing Moses's entertainment, Exod. 18. 7, 8. who after salutations, told Jethro what the Lord had done to Pharaoh and the Egyptians, for Israels sake, and how the Lord delivered them,



them, which caused him to rejoyce  
this was a merry meeting, and a  
gentleman-like entertainment.

3. Be careful of your thoughts;  
whatsoever things are true, whatso-  
ever things are honest, whatsoever  
things are pure, &c. think on these  
things, Phil. 4. 8. Pro. 4. 2. and  
every night (dear Children, oh!  
and your Childrens Children for  
ever) have a due examination of  
your thoughts, whether they have  
been on these things or not. And  
say to your thoughts as *Achish* said  
to *David*, 2 Sam. 27. 10. *Where*  
*have you been a roving this day?*  
and beware if your thoughts answer  
as *Gebazi* did to *Elisha*, *thy servant*  
*went no whither*, 2 King. 5. 25. that  
you believe not so feaful a lye; if  
you do believe it, then assure your  
selves you have a worse leprosie clea-  
ving to you than that of *Gebazi*.

4. More especially exercise your  
thoughts



thoughts in serious meditation :  
and as our great Apostle bids us  
*examine our selves whether we be in  
the Faith* ; 2 Cor. 13. 5, 6. So I  
exhort you, and as a Father com-  
mand you, as likewise your Chil-  
dren, to proceed on to meditate  
often of the *fruits of the Spirit*, Gal.  
5. 22, 23. and Col. 3. 12. as also of  
your hearty hatred of the *fruits of  
the Flesh* : Gal. 5. 19, 20, 24.  
whereby you shall come to make  
your calling and election sure, as  
1 Pet. 1. 12.

5. Be vigilant what you speak :  
if you sin not in word you are perfect,  
Jam. 3. 2. never forgetting worthy  
Elihu, Job 32. 4. *that waited till  
Job had spoken, yea, till Jobs ill  
friends had spoken* ; and observe the  
reason, they were *more ancient in  
years than he*.

6. If you meet a good Preacher  
or a good Man or Woman, albeit  
your



your inferiour, neglect them not: but let it be an urgent business that shall occasion your absence from them; and then forget not *Abrahams* speedy entertainment, *Gen. 18. 2, 5, 6, 7.* that ran to meet his guests and fetched provision for them, and hastily made it ready to comfort their hearts.

7. Begin not any day with play, hunting, or other sports, though never so lawful; unless your body or mind require some necessary exercise to make it apt for your calling; for if you begin the day sportingly, fear that you shall spend all that day heavily or sportingly.

8. Measure out the time of your recreation, by the time you take to pray, read, meditate, and confer of good things; so that at least an equal portion of time must be allotted to God and Religion, as to sports and delights.

9. For-



9. Forsake your bed so soon as you feel your nature fresh and your spirits quickend; and this course will be easie, and pleasant, for lasing there, dulleth your spirits: and the more you sleep, the more you shall desire it, till it be your Master.

10. Be not a busie body in other mens matters: be not inquisitive after them, forgetting not Peter that asked Jesus, *Job. 21. 20.* what *John* should do: who replied, *what is it to thee?*

11. When you have heard ill of any, instantly report the good you know, or have heard, or hope for.

12. When you hear news, if good to the Church of God, rejoyce, praise God for it: if ill, fail not to sorrow, and pray for better success.

13. Make a Covenant with your eyes that they gaze not; with your ears, that



they be not open to vanity, and win  
your heart, that it condemn you not,  
1 John 3. 20.

14. Albeit the faith of the god-  
ly cannot be utterly extinguished,  
yet fear sin, for that will weaken  
your Faith : and in Gods judgment  
may take away from you, the often  
comforts, or sweet feelings you have  
formerly tasted, by your Faith ;  
wherefore fear the company or fa-  
miliarity of the wicked.

15. Be very choice of your com-  
pany : for he that walketh with the  
wise, shall be wise, but the companion  
of fools shall be destroyed, Prov. 13.  
20.

16. Be an often visitor of the  
sick, or afflicted : and be assured it  
is better going to the house of mour-  
ning, than to the house of mirth, Ec-  
cles. 7. 4.

17. If you be hasty by nature,  
always strive against it, for you must  
be



ed by grace : and anger resteth in  
the bosom of fools.

18. Strive to bear an equal mind  
to poverty and riches, and let God  
be your portion : and fail not often  
to read, 1 Tim. 6. 5. *ad ult.*

19. Salute all, even your enemy,  
if he be not a notorious Heretick, or  
such like : and therein cast away all  
affectation, for salutations are Pray-  
ers, and therefore I advise your Sa-  
lutations to be, God bless you, or God  
be with you, or God save you, or God  
give you a good morning, a good day,  
or night ; and that not formally or  
with words of no sense, but religi-  
ously.

20. Pray for those you love: and  
assure your selves, you shall never have  
comfort of his friendship for whom you  
pray not.

21. Let not your Faith and a good  
Conscience be divorced, nor yet  
your good report, & abhor that pro-  
phane



phane speech, I care not what is said: so my Conscience be free: but as you have a good Conscience to God, so by all means labour for a good report amongst men; according to that, procure things honest in the sight of all men, Rom. 12. 17. and a good name is better than a good ointment, Eccles. 7. 3.

22. If you meet with any Eliab, that is very angry with you, who as 1 Sam. 17. 28, 29, 30. pouresth out bitter speech, answer moderately, and depart from him as David did.

23. If in a Sermon, or in reading the Bible, or any other good Book, you receive a blessing from God; then do as David did, 2 Sam. 7. 28. when Nathan brought the good message, saying, Thou O God hast told this goodness to thy Servant.

24. David enquired if there were none of Sauls house on whom he might shew mercy, 2 Sam. 9. 3. and lame Mephibosheth was found; be



be you diligent also to find out the lame, sick, and poor, and shew them mercy, and the Lord will bless you.

25. Let no day pass without some *good works* to your brethren : for as you *pray daily*, so must you do *good works daily*.

26. Once or twice a week at least (if you will follow my advice) in one of the six dayes, forbear to sup, and then be private an hour in reading the Bible, and in holy meditation, and let the poor eat your part.

27. Be you abundant in good works : and first to your own family, as to your wife, children ; secondly, to your Parents and Progenitors ; thirdly, to your kindred, if they be of the household of Faith : otherwise the Saints of God which are not your Kin, are to be preferred before them. Fourthly, to strangers



strangers that are faithful. First you must be beneficial to all, be the friends or foes.

28. Provide not Servants that be only serviceable for worldly employments, but especially such as will serve God sincerely: and allow them fit recreation on the six dayes, that the Lords day may be a blessing.

29. If you happen to have an ungodly servant, then admonish him. Once or twice, then reprobend, then chastise, if fitly: and if he then continue incorrigible cast him out of your house, (as Psal. 101. 6, 7.) for God will not dwell in your house, if any such wicked person be there.

30. Be vigilant over the manners, speeches, and actions of your family: yet if a servant mis-behave himself to his fellow, and it be no great offence, let him not tell you of it, but let him be first admonished, and if that prevail not, then to acquaint you.

31 Observe



31. Observe alway in any company, as still learning : if you perceive any more humble, more meek, more modest, more courteous, more temperate, more liberal, or more religious than your self, let him be your copy to write after, and your example to be imitated, and bless God for the occasion.

**FINIS.**



